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INDIAN PERSONAL NAMES.

BY J. OWEN DORSEY.

At the Ann Arbor meeting of this Association, in 1885, it was the writer's privilege to read a paper on the subject of Indian Personal Names. This was published in full in Vol. 34 of the Proceedings. A letter from Professor Chamberlin, of Toronto, induced the writer to undertake the preparation of an extensive monograph on the same subject, which will be published by the Bureau of Ethnology.

There will be six lists, in which the Indian names will precede their English meanings: Winnebago, consisting of 380 names; Iowa, Oto, and Missouri, of 506 names; Kwapa, of 15; Osage, of 470; Kansa, of 593; and Omaha and Ponka, of 1,182, making a total of 3,146 names gained by the writer from members of the tribes mentioned. All these tribes have their gentes named after animals.

It is the wish of the writer to collate the names of these six lists with those of the Dakota, Assiniboin, and other Siouan tribes, as given in the schedules of the census of 1880. All such names mentioned in this paper are taken from the schedules of that census.

Each of the six lists will have its names in the original Indian, arranged in alphabetical order and numbered consecutively, without regard to the other Indian-English lists. Each Indian-English list will be preceded by an account of the gentes of the tribe or tribes using the names, and a list of abbreviations. In the list itself will be several columns: 1, the number of the personal name; 2, the gens, and sometimes the sub-gens, in which it is found; 3, the animal name, etc., associated with the gens or sub-gens; 4, the sex of the person bearing the name; 5, the name in the original, with its English meaning. Cross-references will be made whenever practicable. Two examples are given of the beginnings of these lists.

Tciwere (Iowa, Oto, and Missouri) List.

Iowa gens.	Oto and Mo. gens.	Animal name.	Sex.	Personal name.
	()		m.	A-he' a-ki-we'-nun, <i>He Goes Running to the Hill</i> . Mary La Flèche said that this was a feminine name.
	Tce.	Eagle, etc.	m.	A-hu' tha-ke, <i>Hard (?) Wings</i> .
	()		m.	A-hu' the'-we, <i>Black Wings</i> .
	P.	Beaver.	m.	A-hu' thi, <i>Yellow Wings</i> .

Winnebago List.

Gens.	Animal name.	Sex.	Personal name.
Wn.	Bird.	f.	A-hu' ki-shi'-ne win'-ke, <i>Young-bird-that-sheds-its-first-feathers-as-it-flaps-its Wings Female</i> .
Wn.	Ditto.	f.	A-hu' ki-pa'ra win'-ke, <i>(Bird with) Wings Spread Female</i> . Said of a young bird just learning to fly.
Wn.-W	Thunder-bird.	m.	A-hu' man pa'-ka, <i>He who Hits the Ground with his Wings</i> . Refers to a cloud.

In giving the explanations of names, references will be made to the myths. For example, Pasi duba, *Four Peaks*, a masculine name, suggests incidents in several Omaha myths. In the myth of Ha-ghi-ge, He-ga, the Buzzard, tells how he had to pass over *four flat-topped peaks* before he was taken to prescribe for the wounded water-monsters. In the same myth, when Ha-ghi-ge was about to take up the fourth stone to be used in the sweat-bath, he addressed the stone thus: "On the *four peaks*, venerable man, may I come in sight with my young ones!" In the myth of the Bear-girl the four brothers fled with their little sister, and had passed over *four peaks* before the other sister, the Bear-girl, came in sight.

The English-Indian list will contain all of the 3,146 names, arranged in alphabetical order. Some examples are given:

Ancestral (or *Hañga*), *Female*, Han'-ga mi (Kansa).

Han'-ka win (Osage).

Hũñ'-e mi (Tciwere).

Chief, Ga-hi'-ge (Ponka and Omaha).

Ga-hin'-ge (Kansa).

Ka-hi'-ke (Osage and Tciwere).

Female Difficult to be Seen, A-ta tshe-khi mi (Tciwere).

Ha-tsha tshe-khi win-ke (Winnebago).

The writer has found no name in the first or second person, though two names of this character appear in the census schedules. These were probably mistakes of the recorder, or else they were given intentionally by unscrupulous interpreters.

A study of the six lists referred to above, in connection with those of the Santee, Sisseton and Warpeton, Yankton, and Assiniboin, has resulted in the discovery of certain classes of names, such as color names, iron names, whirlwind names, and the names of composite beings.

Color Names.—The writer suspects that some of the color names have a mythical or symbolic meaning. For instance, we find these *Elk names*: White, Black, Spotted, Red, Scarlet, Gray, and Yellow. *Buffalo names*: Black, White (an albino), Yellow, Spotted, and Gray. *Grizzly bear names*: Black, White, Brown or Dark Gray, Gray, Red, and Scarlet. *Wolf names*: Black, White, Gray, Scarlet. *Thunder-bird names*: Black, White, Distant-white, Yellow, Yellowish Brown or Dark Gray, Green or Blue, and Scarlet. *Eagle names*: Black, White, Spotted, Gray, Yellow, Red, and Scarlet. *Hawk names*: White, Black, Brown, Gray, and Red. The Assiniboin have Scarlet Crane and Green Cormorant. The Winnebago have Black, White, Green, and Yellow Snake, the last being the rattlesnake. The Santee have Scarlet Claws, and the Yankton, Scarlet Hoofs. Scarlet Moccasins, Scarlet Tip-end (formerly a Santee name, Iñkpa-duta), Scarlet Iron, and Scarlet Hail. The Santee have Scarlet Indian Carriage, Scarlet Medicine, and Scarlet Pine. Scarlet Eyes is a Yankton name. Other Santee names are: Scarlet Dawn, Yellow Dawn, Spotted Sun, Scarlet Night, Black Lightning, Green Star, Scarlet Star, and Green Eggs. Yellow Lightning is a Sisseton and Warpeton name. White-Haired Female, Red-Haired Female, Green-Haired Female, and Yellow-Haired Fe-

male point to the myth of the Badger's Son. In like manner the masculine names corresponding to the four just given recall the myth of the Chief's Son and the Thunderers, the latter being four old men with large heads, one having white hair, one red, one green, and one yellow. It is very probable that four of these colors—black or red, white, green or blue, and yellow—are associated in mythology with the four winds, as is the case among the Zuni, Navajo, and other tribes in the southwest, and the Carolina Cherokee, according to Mr. Mooney, of the Bureau of Ethnology. Among the Omaha, according to Mr. Francis La Flèche, red is the color symbolizing the east. In "Omaha Sociology" the writer has given a sketch of the tent of A-ga-ha-wa-shu-she, an Omaha. It will be found as Plate XXXI in the Annual Report of the Bureau of Ethnology for 1882. On the tent are four parallel zigzag lines, of different colors, evidently representing four kinds of lightning. The owner of the tent was a member of the Black Bear people, who united with the Elk people in the worship of the thunder.

Iron Names.—Maza, in Dakota; maⁿzě, in Omaha, Ponka, and Kansa; manse, in Osage; manthe, in Tciwere, and maza-rā or mas, in Winnebago, are now translated "iron" or "metal." But can that be the true rendering in any or all of the following names? It is very improbable. The writer must confess his ignorance of the archaic meaning of the term. Up to the present time he has found the following "Iron" names, though there may be others: Ate oye maza, was rendered "Father Iron Track" by the census enumerator, under the notion that *ate* always means "father;" but there is another "ate," a synonym of "ato," *to become green or blue on*, so this name may mean "'Track Becomes Blue on it;" Bad Iron; Buffalo Bull with Iron Horns; Climbs Iron; Comes Home and Stands after Naming Iron; Distant-white Iron Female; Female who Carries Iron home; Female who Dwells-in Iron; Female who Jumps-on Iron; Female who Knocks-down Iron; Female who Opens Iron; Female who Sits Viewing Iron; Female who Smokes Iron (in a pipe); Four Iron Female; Good Iron Female; Growing Iron; Half Iron; Her Bare Iron; Her Good Iron Female; Her Iron Pipe Female; His Iron Bow; His Rattling Iron (His Bell, Tamaza-hdahda); Iron; Iron Appears; Iron Bar; Iron Blanket Female; Iron Boulder; Iron Buffalo; Iron Cedar; Iron Claws; Iron Claws Female; Iron Cloud; Iron Coming out in the same place Female; Iron Day; Iron Dog; Iron Door; Iron Door

Female ; Iron Elk ; Iron Eyes (of an eagle) ; Iron Eyes (of an elk) ; Iron Female ; Iron Guardian Spirit ; Iron Hawk ; Iron Hawk Female ; Iron Head ; Iron Heart ; Iron Hoop ; Iron Horn ; Iron in the Face ; Iron Is-returning Crying-aloud ; Iron Kills-them ; Iron Leggings ; Iron Legs ; Iron Lightning ; Iron Lightning Female ; Iron Lodge ; Iron Lodge Female ; Iron Lying In-sight ; Iron Man (or Iron Indian) ; Iron Mane ; Iron Nation ; Iron Necklace ; Iron Night Female ; Iron Preparing-herself Female ; Iron Quill-feathers ; Iron Road ; Iron Road Female ; Iron Second-son ; Iron Shield ; Iron Shirt ; Iron Star ; Iron Star Female ; Iron Striking-itself ; Iron Tracks or Iron Trail ; Iron Tracks Female ; Iron Thunderbird ; Iron Tusk ; Iron Upon-her Female ; Iron Voice ; Iron Walks Crying-aloud ; Iron Whip ; Iron Wind ; Iron Wings ; Female who Kicks-a-hole-in Iron ; Makes Iron sound with his foot (by kicking, jumping, etc.) ; Mazahuha najiⁿ, probably, Standing Iron Legs ; Maⁿ-ze-daⁿ, an archaic Omaha name, masculine, apparently refers to *maⁿze*, now rendered, iron ; Maⁿ-ze wa-jiⁿ, meaning not gained, an archaic feminine Ponka name ; Female who Named Iron ; Noisy Iron ; Female who Plays with Iron ; Rattling Iron Female ; *rattling* here is *sna*, not *hdahda* ; Returning Iron ; Revolving Iron ; Running Iron ; Sending Iron ; Shows Iron ; Sliding Iron Female ; Small Iron Eagle ; Small Iron Mallard ; Small Iron Wings ; Soft (?) Iron ; Spotted Iron ; Standing White Iron ; Sweet-Smelling Iron Female ; Taps the Iron ; Thrown Iron Female ; Turns Iron ; Two Iron Female ; Walks-on Iron ; Female who Walks-on Iron ; Wings with Iron in the middle ; Woman with Iron Hair ; Yellow Iron (brass?).

Whirlwind Names.—Face Whirlwind ; Gray Whirlwind ; Gray Whirlwind Female ; Grizzly-Bear Whirlwind ; Scarlet Whirlwind.

Nation or Oyate Names of the Dakota.—Female who made the Nation ; Good Nation ; Her Mysterious Nation ; His Large Nation ; His Nation ; Iron Nation ; Rattling Nation ; Scarlet Nation.

Tunkan or Stone-God Names of the Santee Dakota.—Beautiful Tunkan ; Female who Hears the Tunkan ; Female who Prays-to the Tunkan ; Female who Rattles the Tunkan ; Female who shakes the Tunkan often ; Female who Steps-on the Tunkan ; Female Stepped-on by the Tunkan ; Four-cornered Tunkan Female ; Many Tunkan ; Moving Tunkan Female ; Mysterious Tunkan ; Plays-on the Tunkan ; Singing Tunkan ; Tunkan Comes Rattling and Lies-down Female ; Tunkan Man (*i. e.*, Tunkan Indian man) ; Tunkan Moving-itself Female.

Thunder-being Names.—Eagle Thunder-being ; Hawk Thunder-being ; Pigeon Thunder-being ; Buffalo-bull Thunder-being ; Grizzly bear Thunder-being ; Fire Thunder-being ; Left-handed Thunder-being ; Soldier Thunder-being ; Venerable-man Thunder-being. Other Thunder-being names have been given among the color names.

Composite Animal Names.—Crow Dog ; Grizzly-bear Eagle ; Horse Eagle ; Cloud Eagle ; Moon Hawk Female ; Buffalo-bull Eagle ; Male-of-the-Indian-race Eagle, or Man Eagle ; Venerable-man Eagle ; Thunder-being Woman.

Genealogical Tables.—The monograph will end with several genealogical tables of Omaha and Ponka. In each table a few affinities will be represented as well as consanguinities. That of the Real Osage sub-gens of the Ponka tribe contains 191 names, extending through seven generations. Were the writer to prepare a copy of this genealogical table on a scale large enough for exhibition the chart would be forty feet in length. The table illustrates not only the subject of Indian personal names, but also the kinship system and marriage laws of the people ; and the other tables agree with it. For at least six generations a Ponka has been at liberty to marry into any gens excepting those of his parents and grandparents. It has been inferred by some students that at some past time, if not now, the Ponka, Omaha, and their kindred tribes were forbidden to marry into gentes, say, on the same side, of the tribal circle, or constituting a common brotherhood or phratry, and that there was a group of gentes from which one was obliged to select his wife ; but the writer finds no traces of such a custom.

Among the questions suggested by this paper is one that deserves careful investigation : Did the Dakota or Sioux ever have animal names for their gentes ? The writer has put the question to several white missionaries, as well as to Indians, and there has been but one answer : “ The Dakota have no animal names for their gentes, and no tribal or clan taboo. Each man has his personal taboo. While some Dakota divisions are seemingly named after animal taboos, as Those who eat no dogs, Those who eat no geese, and Those who eat no buffalo, the members of the divisions thus named are not forbidden to eat the dog, goose, or buffalo.” But while this is the case at the present day, has there always been such a difference between the Dakota tribes and the others of the same linguistic family ? Who can tell ?